Introduction to Khutbah

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Bismillah-ir Rahmaan-ir-Raheem

In the name of Allah, Most Merciful, Benevolent

There are two essentials (faraidh) of the Sermon:
1. Appointed Time and
2. the General Theme of Remembrance [Dhikr]

1. Appointed time i.e.
   (a) The Khutbah of Friday has to be delivered after Zawaal [as the sun declines towards the West, passing away from meridian, above your head,) and
   (b) It has to be delivered before the Friday Salat. In case the Sermon is delivered before Zawaal and Salat is offered after Zawal, the Khutbah is invalidated. Similarly, the Congregational Sermon is also invalidated if it is delivered after Friday Salat.

3. Remembrance [Dhikr] of Allah included in the Congregational Sermon consists of the Praise [Hamd] of Allah. [Tehleel and Tasbeeh, saying Alhamdulillah and Subahanallah] is an essential prerequisite and to be treated as prologue of the Sermon.

Problem:
If the time of the Sermon has struck and there is none else except Imam in the mosque, or if there are only women in the Assembly at that time, the Imam should refrain from delivering the Sermon. In case there are minimum one or two men, beside Imam, delivery of Sermon would be valid.

Remember that it is for jama'at that minimum number of seconders or followers (Muqtadis) is prescribed as three.

Pre-essentials (Sunan) of delivering a Sermon

(1) *Khateeb (i.e. Imam) should have performed ablution (wudhu)*
(2) *He should deliver the Sermon in standing position*
(3) *He should face the assembly and turn his back to the Qibla*
(4) *He should say 'Aa-uzobillah minash-shaitaan-ir-rajeem' in his heart*
(5) *The voice of the sermonizer should be fairly audible to the entire Assembly (Help of microphone and use of loud speakers in modern times are quite valid for this purpose.)*

(6) *The Khutbah should be commenced with the words "Alhamdulillah!"*

(7) *Then the Khateeb should come to glorification of Allah.*

(8) *Then he should recite Shahadah-- Ash-hado a(n)lla ilaha illallaho* w*a-ash-hadu-anna Muhammddan abdohu wa-rasuluhu-*

(9) *Then the Khateeb should send blessings [Darud or salawaat] on Holy Prophet Sal'allahu Alaihi wassalam*

(10) *[All of the above features of the Khubah] should be delivered in Arabic language.*

[That is, even if some of the rest of the parts of Khutbah are in local languages of the audience. The audience on their part should familiarise themselves with these Arabic expressions, even if they don't speak or understand Arabic. Similarly, at the end of the first khutbah and at the beginning and the end of the second Khutbah, there are passages or expressions that must be delivered in Arabic. The audience should make an effort to get themselves familiarised with these expressions.]

(11) *Then the Khateeb should recite a 'major Ayat' of Holy Quran or three 'minor Ayaat be substituted for it. [And develop his sermon based on those Aayaat in Arabic or his language.] Before sitting down at the end of the first sermon, he must recite the words that invite the listeners to ask Allah (SWT) for Forgiveness.*

(12) *In the second sermon the Khateeb should recite 'alhamd' Sanaa (glorification of Allah) and recitation of* Darud (salawaat—Blessings) on the Prophet (SAW), and mention his companions.

Warning: *It is observed that certain people while delivering second part of the Sermon turn their face on either side. That is an innovation (bid'at).*

(13) *A Prayer should be made for forgiveness of Muslim men and women (all over the world and for Allah's help for His Deen.)*

(14) *The Khateeb should not let the two parts of the Sermon become too lengthy. (However, the two should be long enough to make them feel that they had an occasion to listen to a good meaningful sermon.)*

(15) *In between the delivery of two parts of the Sermon the sermonizer (Khateeb) should take recess [sit down on the Minbar]. This position of sitting down should be of such period as would suffice recital of three Ayat (verses) of the Holy Quran. [The Khateeb as well as the listeners may recite Astaghfaar at this stage.]*

(16) *Sermonizer (Khateeb) should be qualified for Imamat. [This means three things should be avoided]: Minor boys and women are undesirable for delivery of Sermon. [When good reciters or ulemaa [scholars] are present, uneducated persons should not recite the Khutbah.]*

(17) *It is desirable (mustahab) to mention the Caliphs (Khulafa-ey Raashideen) and uncles (radi Allah alaihim ajma'een) of Prophet (Sallallahu Alaihi Wassalam) in the sermon.*

(18) *As soon as Imam has been seated for delivering Sermon in the pulpit every one from amongst the Assembly should cease talking.*

(19) *Offering Salat (Sunna and Nafl) recitation of memorization, Darud, greeting, wishing [one another], even saying 'alhumdulillah' on sneezing [or yarhamukallah] is prohibited.*

(20) *If anyone is not observing Code of Assembly and is indulging in any diversion he should be stopped by signaling silently. All such things that are invalidated or illegitimized during Salat are also forbidden during delivery of sermon*

(21) *It is desirable (mustahab) to hear Sermon from beginning to end.*

(22) *It is not proper to go across the people by jumping over people or leaping onward only because there is gap in between the rows or there is much space left in the frontal rows. Advancing by thrusting your way and drawing apart to make your way is reprehensible.*

(23) *On eve of Friday's Congregational Prayer it is desirable to have bath, wear cleaner clothes and use scents [perfumes] etc.*

(24) *When the 'Khateeb' emerges on pulpit he should not greet the persons or the Assembly.*

In the places where the Friday Congregational Prayers are held, it is undesirable [makrooh] to go without offering Friday Prayers after 'adhan' has been called.
In case of travelers offering of Friday Salat would exempt them from the Zuhor prayer.

If anyone joins in Friday Salat at the stage of 'attahiyaat" or Sajdah Sehv he would perform Friday Salat only.

For disabled and prisoners offering Zuhr prayer 'en bloc' is makrooh (undesirable) on Friday. [That is, they should make proper preparation to offer prayers of Friday.]

TO THE LISTENERS OF SERMON

Listening to the Sermon is compulsory to all of the participants of Congregational Prayer. They should refrain .from indulging in any

sort of speech, discoursing, offering of' Darud, reciting of Quran and offering of Salat during that period-They should pay full attention to the Imam as soon as he moves towards pulpit for delivering- the Sermon-If anyone is standing in Salat (for Sunnah) he should expediently or cutting short complete it-Even when the voice of the Sermon is not audible in any corner, recital of any thing or speech is permitted Pin drop silence should be observedby the entire Assembly at that time and they should r@f,r *' from o ring Dar d on the revered name of Prophet (Sal'am)*
Ain contrary to normal behaviour on all other occasions. They can however send Darud upon him in the heart of their hearts.

When the sermon comes to Ayate Karimah "innallaha wa-

malai Katahu Yusalloona alannabi-' Darud be sent on holy Prophei (Sal'am) within their hearts.

On eve of the Congregation Sermon of Eidain fleeing from the mosque after Eid, Prayer without-listening is strictly prohibited They should wait till the Sermon is over and soon thereafter should make submission and their individual prayers before leaving mosque.

These instructions are applicable to the entire constituents .of the Assembly irrespective of the audibility of the Sermon.

In **the name of Allah. the most Merciful, Benevolent**

Alhamdo Lilla-he Astacenohu wa Astaghfero hu wa
Naoodo Billa-he Min Shoroore Anfosena
wa Man-y-yahdehilla-ho Fala Mu-dilla Lahu wa Man-y-yudlilho Fala Ha-deya Lahu wa Ash-hado lla-ila-ha-lllalla-ho wahdahu La Shareeka Lahu wa Ash-hado Anna- Muhammadan Abdohu wa Rasoolohu-- Arsal ahu Bil-haqqe- Basheeranw-wa-Nazeera(m) Baina yada-issa-ate Man-y yute-illa-ha wa Rasoolahu Faqad rashada wa man-y-yase hima Fa-innahu La yadurro Illa Nafsahu wa La yadurulla-ha Shai-an

الحمد لله، نستعينه و نستغفره، و نعوذ بالله من شرور انفسنا ومن سيآت اعمالنا، و من يهدالله ُ فلا مُضل له، ومن يُضل الله فلا هادي له
و اشهد ان لا الٰه الا الله وحده لا شريک له، و اشهد ان محمدا عبده و رسوله
ارسله بالحق بشيرا و نذيرا بين يدي الساعة، و من يطيع الله و رسوله فقد رَشَدَ. و من عصهما

Praise is for Allah-1 seek his help and forgiveness. We seek Allah's **prote**ction from the evils of ourselves. Whomso.-ver He shows the righteous **path** one can mislead him. And whomsoever He,deprives of righteous path. none an put him on the path of righteousness. And 1 bear testimony that there is no ther ged except Allah, the One who has no other partner and 1 bear witness hat Muhammad is His Servant and Apostle. He sent him as giver of the lad tiding and warner, ahead of the Day Judgment. Whoever obeys Allah and His **Prophet,** he is on the path of righteousness and Whoever disobeys Allah and His Prophet, he liarms himself only and not to Allah in the least.

Amma Ba-do Fa-inna Khairal Hadeese Kitabutia-lie wa Khairal
Hadye Hadyo Muharnmadin wa Sharral umoore Mohdasa-toha
wa kulla Bid-atin Dala-latun Ya Ayyuhan-na-so Tooboo llalla-he
Azza wa Jalla Qabla An Tamootoo wa Ba-deroo Bil-aa-ma-lis
Salehate Qabla An Tushghaloo wa Sclullazi Bainakum wa Baina
Rabbekum Be Kasrate Zikrekum Lahu wa Kasratis Sadaqate Fi
Sir-re wal Ala-niyate Turzaqoo wa Tunsaroo wa Tujbaroo Wa-
lamoo Annalla-ha Qadiftarada Alaikumul Jumu-ata Fi Maqa- 44 **mi**
Haza- Fi yaumi Haza Fi Shahri Haza **Miii** Aa-mi Haza iia

Thereafter, listen it that the best of the words are the Book of Allah and the best of the path is that of Muhammad (Sal'am)-the worst of the actions are distortions (bidat) and each of distorted act is misleading. @YC people (urn to Allah before your death and make haste in doing good actions - before ou are too much engrossedly e@ori'ze Allah abundantly and lavishly spend n this path openly and secretly--esta7blish your relation with your Fosterer-s a result,,of it you. will get your,sustenance. You will be given help and our pauperism will be terminated--@ware of it that Allah has enjoined upon ou as duty here in this place, or. this day, this month and this year, till the ay of Judgment the Friday Prayer. Hence if anyone renounces it during my ifetime and thereafter in presence of' imam' whether he is just or

1 p oppressor, garding it as an ordinary thing or as any thing that is'not en c,@ed upon. as_

Yaumit Qiyamate Faman Tarakaha Fi Haya-ti,Aw Ba-di wa Lahu Ima-mun Aa-ditun Aw Ja-ero-ns-tikhfafan Beha Aw johudal Laha Fala Jama-allaho Lahu Shamlahu wa ta Ba-raka Lahu Fi Arinrehi Ala wa La Sala-ta Lahu wa La Haja Lahu wa La Sauma Lahu ' wa La Birra Lahu Hatta Yutoo-ba Faman Ta-ba Taballa-ho Alaihe Ala La Ta-um-mannam ra-atur Rajolanw wa La ya-umma Aa-ra-beyum Moha-jeranw wa La Ya-urnmo Faierum Momenan Illa Any- Yuqharahu Besulta-niny yukha-fo

Saifohu wa Sautohu Layantahey-anna Aq wa-mun Anw-wada-chemul iumu-aate Aw Layakhteman-nalia-ho Ala 0,uloo_ behim Sumfm Layakoonanna Minal-Ghafeleena.

duty, Allah will not ifhprove his lot and will not bless his action. Listen to it that Allah will not admit any of the salaat of such a p.-rson or Haj or Saum unless he begs His Pardon' for that. Whoever seeks Allah's Forgiveness He forgives him. Listen to it that no woman shall ever be Imam (Leader) of an ,Y man and no Arabian Badottin (Airabi) shall become lmam of any Mahajir (migrants from Mecca) Mahajrin (migrants *from* Mecca) were those people who were companions (Radhiallaho anhum) of Holy Prophet (Sal'am) and, were learned people.. Since. they were thoroughly well versed in Islam and were 1== men of learning hence the Radouin Arabs (the'Airab;) who were i norants 9
were forbidden from being Iro-am of the men of learning. Aman who is righteous and

Allah fearing [people of Taqwah] will not be led [in prayer as well as in other affairs] by a person who is a bad Character. But if the person who is a ruler or insists upon the strength of being in authority such a person if imposes himself upon the righteous persons, they may follow him till under such a force, being oppressed. People should give up the practice of discarding Fridays -otherwise Allah will seal their hearts and they will be included among the slacks.